# THE PRIVILEDGES OF THE VPRIGHT IN HEART.

Expreſſed in brief Meditations upon the 84 *Pſalme*: and more particularly upon the 11 Verſe thereof.

Studied for the uſe of the right Worſhipfull Company of *Drapers* LONDON.

By *W. F.*

*The Lord is my light and my ſalvation, whom then ſhall I feare? The Lord is the ſtrength of my life, of whom then ſhall I be afraid*, Pſal. 27. 1.

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# TO THE RIGHT Honourable Sir *Maurice Abbot* Knight, Lord *Major*, Maſter of the Company of *Drapers*, and to M. *Thomas Goodyer*, M. *Thomas Bewly*, M. *Steven Burton*, and M. *David Edwards* Wardens: as alſo to the Aſſiſtants and reſt of that Company, *William Freake* wiſheth all happineſſe conducing to this *life and a better*.

Right Honorable, and Worſhipfull:

*TO give a publike account of the reaſons moving mee to make a private dedication of theſe Meditations to your Company, may be expected by ſome: But it ſufficeth me, and I hope will content others that I acknowledge a loving*

*relation to your Company, which unto me is a ſtrong obligation for a due and thankfull reſpect to you all. I muſt confeſſe, ſome of you in your particulars have deſerved of mee more then ordinary, but your Company in general above all the Societies of this City, though divers others well, to God be the glory for it. Accept then I pray you this oblation of gratitude from him who is and will be whiles God ſhall grant life, for the welfare aud everlaſting happineſſe of you all.*

A daily petitioner to the
throne of Grace,

*William Freake.*

From my ſtudy this ſixteenth
of February 1639.

# THE PRIVILEDGES OF the upright in heart.

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PSAL. 84. 11.

*For the Lord God is a Sun and a Shield: the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly.*

THat wee may make no disorderly entrance upon the exposition of this Verse, the Porter which standeth before the doore thereof must first be spoken with-

*Lord is the Sunne and a Shield*: And hee directs us to reflect our Meditations for a while upon the words of this Pſalme in the verſes foregoing, the ſerious conſideration and true underſtanding wherof will open us the right door of entrance to that which we deſire. The Prophet *David* in this Pſalme expreſſeth an earneſt longing after the communion of the Sanctuary, in the 1,2,3,verſes, becauſe of the bleſſednesſe of thoſe that enjoy the ſame,as hee expreſſeth in the 4,5, 6,and 7 verſes. And upon this Meditation, hee layeth the foundation of his prayer to God,that he would be pleaſed once more to admit him thereunto,in the 8 and 9 verſes: Adding two forcible Reaſons of his earneſt longing in this caſe;the one in the 10 verſe, the other in the words of this verſe. In the tenth verſe, *For a day in thy Courts is better then a thouſand elſewhere: and I had rather be a door-keeper in the houſe of my God, then to dwell in the tents of wickedneſſe*,that is his firſt Reaſon. The ſecond Reaſon is expreſt in the words of this verſe, *For the Lord God is a Sun and a ſhield*, &c. I have given you the coherence and occaſion of theſe words, now take the diviſion of them.

Here is, firſt, the party ſpoken of: *Domi-*

Secondly, what is ſaid of him: and that is in ſeverall particulars.

Firſt, He is inſtiled a Sun: *Dominus Deus Sol eſt*: The Lord God is a Sun.

Secondly, He is intituled a ſhield: *Dominus Deus clypeus eſt*: The Lord God is a ſhield.

Thirdly, Hee will give Grace and Glory: *Gratiam & gloriam miniſtrabit.*

Fourthly, He wil withhold no good thing from them that walke uprightly.

Theſe are the particulars, which I ſhall endevour (God willing) to handle in order as they ariſe under my hand. But firſt I crave your patience that I may have leave to ſtoop and gather a flowre or two, as they grow in the way to our Text: for ſo the firſt word therof adviſeth mee, being a conjunction cauſall, and directing us a little to look back upon the coherence. The Pſalmiſt at ſuch time as he compoſed this Pſalme, was driven out of *Ieruſalem* by his rebellious ſonne *Abſolon*, and now in this time of exile from the tabernacle, hee is poſſeſt with frequent meditations concerning it, and is brought to ſet a larger eſtimate upon the comforts therof, *carendo quàm fruendo*; by feeling the loſſe, then by the enjoying the comforts of it.

1. *Ob-*

1. *Object.* A diſeaſe that the beſt man may be ſubject unto. Before this ſtorm fell upon *David*, even when hee had full freedome to to frequent the Tabernacle, he could for all his thoughts thereof be too indulgent to himſelf, and his lawleſſe luſts in the caſe of *Bathſheba*. To let us ſee how too much peace and proſperity is ſubject to befoole even the moſt ſanctified ſoule. Wee have *Davids* own confeſſion to this purpoſe, *Pſal.* 30.6,7. *In my proſperity, I ſaid I ſhall never be moved: thou, ô Lord, of thy goodneſſe hadſt made my hill ſo ſtrong.* A paſſage of holy Writ that much confirmeth the truth of that which a Reverend Biſhop of our own maketh his obſervation: *viz.* The temptations on the right hand are more perilous than thoſe on the left, and deſtroy a thouſand to the others ten: as the Sunne more uſually cauſeth the Travayler to caſt off his cloke then doth the winde. The ſaying is old and true, *Plures interimit crapula quàm gladius*: More lives are caſt away through wantonneſſe in ſurfet, then are cut off by the ſword: And I dare ſay more ſoules are undone by the pleaſures of proſperity, then are ſhipwrackt by the ſtormes of adverſity. I would to God that the practice of theſe times did not

not proove this too true, even among our ſelves. Wee wantonnize with the Goſpell, and becauſe the glorious Sun-ſhine thereof hath continued without interruption for ſome ſcores of years, our ſouls begin to loath this heavenly Manna, as did thoſe luſting *Iſraelites*, *Numb.* 11.6. And if God ſhould ſo deale with us as he hath with our Neighbour Churches, that we ſhould be debarred the happy freedome and liberty of the Goſpell, as many of us as belong to God would finde juſt cauſe to be troubled, as *David* confeſſeth himſelfe was, when God upon the like occaſion had turned his face from him, *Pſal.* 30.7. and wee ſhould learne better to prize the Word of God and his bleſſed Ordinances, when our ſoules finde the miſſe of the comforts of his Sanctuary, then now we do: Our ſoules would then ſoone cry out with *Davids* in this Pſalme, *Oh how amiable are thy tabernacles, thou Lord of hoſts; my ſoul longeth, yea, even fainteth for the Courts of the Lord, Verſe* 1, 2. Which extremity that our ſouls may never be driven to, let us make it our ſuite daily to Almighty God, that wee may know the day of our viſitation: the want whereof was *Ieruſalems* unhappineſſe, *Luke* 19 44. And knowing the ſame wee

may

may labour to bring forth fruits worthy of repentance, before our Candleſticke be removed out of its place. But I inſiſt no longer upon this firſt obſervation, I am yet but in the way to our text.

2. Whereas in the fourth Verſe of this Pſalme *David* deſcribeth the bleſſedneſſe of ſuch as dwell in the houſe of God, becauſe they have daily opportunity to prayſe him, as thoſe Prieſts and Levits, who by his appointment were to miniſter before the Lord in his Tabernacle. 1 *Chron.* 16.4,5,6. concerning whom in particular, the *Hebrew* Rabbins underſtand theſe words to be ſpoken: It may ſerve to ſhew us the duty and dignity of the Miniſters of Gods word, what their chiefe care ſhould be, even to attend upon God in the duties of their holy Function, for the glorifying of his Name by the winning of ſoules: what their dignity is in that they are permitted to frequent Gods houſe day by day, and there to ſing prayſes unto his holy Name that by this double meditation they may be every day put in mind *Hoc agere*, to doe that wherunto they are appointed, without giving themſelves liberty to follow the pleaſures or profits of this bewitching World.

3. Wheras

3. Whereas it is ſaid in the fifth Verſe, *that the man is bleſſed, whoſe ſtrength is in the Lord, and in whoſe heart are his ways*: which the *Hebrew* Rabbins underſtand to be ſpoken of the people of *Iſrael* in generall, who placed the ſtrength of their confidence in the protection of the God of *Iſrael*, and ſet their mindes upon thoſe ways which from each quarter of their Land, tended towards the place where the tabernacle was pitched. Wee may learne where the confidence of a Chriſtian heart ſhould be placed, namely, *in the Lord his God:* whom the Pſalmiſt ſo confidently ſtileth *his rocke, his fortreſſe, his deliverer, his God, his ſtrength in whom hee would truſt, his buckler, the horn of his ſalvation, and his high tower, Pſal.* 18. 2.

4. As alſo, whereas it is ſaid: *Bleſſed is the man whoſe ſtrength is in the Lord, and in whoſe heart are his ways:* It may ſerve to teach us, that if we expect protectió from God as our ſtrength, we muſt be mindfull to keep our ſelves in the ways of God, and to have them ſtill in our heart. That precious promiſe which God maketh of preſervation by the Miniſtery of his holy Angels, is to thoſe onely that minde the ways of God, *Pſal.* 91. 11 *Mandabit Angelis*, &c. *He ſhall give his Angels*

*gels charge over thee, to keepe thee in all thy wayes*, not in thy by-ways which are of thine own chuſing, but in thy right wayes, as of Gods appointing: And this is the reaſon (as moſt of the Fathers conceive) why the Devill when he tempted our bleſſed Lord with this Scripture, *Math.* 4.6. left out that clauſe *in viis tuis.*

5. In which ways, albeit they lye through the valley of *Baca*, the vale of teares, yet they that minde the way to Gods Tabernacle, even therin ſhall finde many ſweet refreſhments, *Verſe* 6,7. That they faint not thorough thirſt, they *ſhall have wels of water, and the rain ſhall cover their pooles*: wels of water, but of their own digging: They muſt uſe all good means afforded unto them, and then the Lord from Heaven ſhal rain upon them: he ſhall comfort them with the dew of his grace, hee ſhall powre upon them the continuall dew of his bleſſings. Wherwith being ſupplyed in their journey, *they ſhall walk from ſtrength to ſtrength, till every one appeare before God in Sion*, *Verſe* 7. *Et hic quoque ſuccurrit gratia diuina*, ſaith *Muſculus* on this place, Herein the grace of God prevents and aſſiſts them, ſo abundantly ſtrengthening thoſe that minde this way aright, that no difficul-

ty in paſſage, no violence of oppoſition, can any way take them off, but doth rather inflame the heate of their courage, making them conſtant unto the end, and their abilities both of knowledge and practice, growing by the daily uſe they have thereof: ſo that they walke from ſtrength to ſtrength untill they appear before God in *Sion*.

6. Great cauſe therfore have we every one of us to pray with the Pſalmiſt, upon theſe grounds of Meditation, as *Verſe* 8, 9. *Oh Lord God of hoſts heare my prayer, give eare ô God of* Iacob. *Behold, ô Lord, our ſhield, and look upon the face of thine anointed.* Oh look upon the meritorious interceſſion of thine anointed, thy Chriſt, our Redeemer, and for his ſake give us ſtrength and grace to finiſh our courſe in thy ways, that we may appeare before thee in *Sion*.

7. And that for theſe two Reaſons which our Pſalmiſt addeth.

Firſt, *Becauſe a day in thy Courts is better then a thouſand elſwhere: and I had rather be a doorkeeper in the houſe of my God*, to have imployment there in the meaneſt office that may entitle me Gods ſervant upon grounds of juſt relation, then to dwell at freedome and libertie, in all height of pleaſures *in the tents of wickedneſſe*, as ye have it in the words

next before my text. That is the first Reason.

The second Reason is in the words of my text, whereunto the way hath brought us in a direct course now at the last, upon which (by Gods blessing) wee will be bold now to enter; having the doore orderly opened, *For the Lord (God) is a Sun and a shield*, &c.

And here according to the division of this Verse, I begin with the *subjectum*, the partie spoken of, which is *Dominus Deus*, the Lord God.

8. The great Lord Paramount of Heaven and earth by right of Creation, the God of *Iacob*, as hee is stiled, *Verse* 8, the GOD of his Elect and chosen people *Israel*, the God of all true believers, the children of *Abrahams* faith, of what Nation soever that the Sun shineth upon. This is he for whose Tabernacle *David* so longed, before whom all the travailing *Israelites* were earnest to present themselves at the end of their journey, as their *God in whose presence is the fulnesse of joy, and at whose right hand are pleasures for evermore*, Psal. 16. last verse. And well might they long to appear before such a God in *Sion*: in *Sion*, the beauty of the whole earth, as he speaks elsewhere, *Psal.* 48. 2. in *Sion*, *where God appeareth in perfect beauty*, *Psal.* 50. 2. where was that *beauty of*

*holineſſe*, mentioned, 2 *Chron.* 20. 21. ſuch a beauty as could not be ſo ſufficiently conceived, nor expreſſed in any termes ſutable to our capacity, as by this Metaphor of the Sun in his ſtrength, and therefore hee ſaith, *Dominus Deus eſt Sol.*

9 *Obſer.* A figurative ſpeech, a Metaphor, as Rhetoricians call it, but a moſt ſignificant one, if rightly underſtood, fully expreſſing, that, what the Sun the publike eye of Heaven is to the World, the ſame is God to the ſoule of every one that longeth after him with *Davids* affection. *Sol ortu ſuo cœli triſtitiam diſcutit, noctis tenebras fugat, terram univerſam illuminat*, ſaith *Muſculus* upon this place. The Sun at his ariſing pulleth of that ſad mantle of darkneſſe, wherwith his abſence had clad the Heavens, diſpelleth the ſable clouds of night, reſtoring light and comfort to the whole earth. A paſſage which is excellently deſcribed by the Pſalmiſt, *Pſal.* 19. 4. where hee ſpeaks of the tabernacle of the Sunne ſet in Heaven, out of which hee commeth as a Bridegroom out of his chamber. A moſt cleare demonſtration of the glorious worke of God in the heart of a Chriſtian, ſo farre as our weake capacities can conceive. *Qui gratia ſua aſpectu, idem*

eſt

*eſt piorum mentibus, quod Sol virtute ſuâ univerſo terrarum orbi*, ſaith the ſame Expoſitor: who communicateth not only as much comfort to the ſouls of the godly by the illumination of his grace, but much more; then the Sunne doth to the World by the influence of his beames. Hence is it that our bleſſed Lord, who by Saint *Paul* is termed the expreſſe image of the Father, 2 *Cor.* 4 4. is by Saint *Iohn* ſtiled *the true light that lighteth every man that commeth into the world. Iohn* 1.9. And it is a thing wherof you cannot be ignorant that the Sun alone with the brightneſſe of his beames, though he be but one, quite expelleth the darkneſſe of the night, which the Moon and all the Stars are not able to doe without him: even ſo our bleſſed Lord that perfect Sonne of righteouſneſſe, as the Prophet ſtiles him, *Mal.* 4.2 by the rayes of his divine light, not onely diſpels thoſe miſts of ignorance wherin all men naturally are inveloped, but giveth the true knowledge of that way to ſalvation, which all Philoſophy and humane learning could never lead a man unto: becauſe indeed (as Saint *Paul* moſt truly delivers it) *Coloſ.* 2 3. *in him alone are hidden all the treaſures of true wiſdome and heavenly knowledge.* Again,

as

as in our Horizon when the Sunne in our night-time is ſubterraneous, all that light which the Moone or Stars have is borrowed by reflexion from the Sun: So in all opinions and doctrines that tend towards Religion, if there be any light at all, it is by reflex from this Sun of the World our bleſſed Lord Chriſt Ieſus. Moſt ſignificantly therefore is our God ſtiled our Sunne, and our bleſſed Lord the Sonne of God, that life which is the light of men, *John* 1.4. And moſt punctually true is that word of our Saviour, *Iohn* 3.20,21. that every one that doth evill, hateth this light, neither commeth to it, leſt his deeds ſhould be diſcovered: But he that doth truth, commeth to the light, that his deeds may be made manifeſt that they are wrought in God.

*Vſe.* That we may be perſwaded, as our bleſſed Lord hath admoniſhed, while wee have this light, to believe in this light, that we may be the children of light, *Iohn* 12.36 and while we have this light to walk in this light, leſt darkneſſe come upon us, *ibid.v.*35. As never forgetting who it was that ſaid of himſelfe, what could never be truly ſaid of any but himſelf, *Iohn* 8.12. *Ego ſum lux mundi*, I am that light of the World, he that fol-

loweth mee, ſhall not walke in darkneſſe, but ſhall have the light of life. So that now you have heard how our God is a Sun, now mark how he is a ſhield alſo: *For our God is a Sun and a ſhield.*

10. The ſhield is a piece of defenſive Armes appropriated to fighting men. And becauſe Chriſtians in the Church Militant have need of protection againſt the manifold aſſaults of ſpirituall enemies, the Lord GOD who is a defender of all thoſe that fight his battails, is elegantly by the Holy Ghoſt ſtiled, the ſhield of his people that put their truſt in him. *David* in his greateſt extremity at *Ziklag*, when his people upon the ſpoile therof by the *Amalekites*, ſpoke of ſtoning him, and the text ſaith, *he was greatly diſtreſſed*, yet comforted himſelfe in the Lord his God, 1 *Sam.* 30 6. And truſting to his protection as to his ſhield and buckler, conſulted him by *Abiathar* the Prieſt, and receiving a gracious anſwer, following the directions of the Oracle, hee recovered all again, as you may reade in the ſequell of that Chapter. The Lord hereby giving juſt cauſe unto *David* thus to ſing in that his ἐπινίκιον or triumphant ſong, when God had delivered him from the hands of all his enemies, and from the hands of *Saul*, 2 *Sam.* 22.

1. at verſe 35. *Dediſti mihi clypeum ſalutis tuæ,* Thou haſt given mee the ſhield of thy ſalvation, as Saint *Ieremie* reads it. Thus was hee *Davids* ſhield. A patterne for religious Princes. *Moſes* and *Aaron* in the like diſtreſſe, when the whole Congregation cryed out to ſtone them, were ſafe under the protection of this ſhield, and when all humane help failed, were reſcued by the appearing of the *glory of the Lord,* at the doore of the Tabernacle of the Congregation, before all the children of *Iſrael*, *Numb.* 14. 10. Thus was the Lord God a ſhield to *Moſes* and *Aaron*: A patterne for pious Governours in Church or State. *Abraham* in all his peregrinations from *Ur* of the *Caldees* unto and in the land of *Canaan* was ſafe under this ſhield, even as God had promiſed ſaying, *Gen.* 15. 1. *Fear not* Abraham, *I am thy ſhield.* A prelident for all the faithfull, the children of *Abrahams* faith, whether *Iews* or *Gentiles* in what diſtreſſe ſoever that can affront them in this vale of tears: To ſhew them, that if they truſt in the Lords protection in their wayes of obedience, they may ſing with the Church, even when the world ſaith of them, there is no helpe for them: *But thou, ô Lord, art my ſhield, thou art my glory and the lifter up of my*

*head*, Psal. 3. 2, 3. *For thou, Lord, will blesse the righteous, and with favour wilt thou compasse him as with a shield.* Psal. 5. 12. For why? *Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy*, Psal. 33. 18. *To deliver their soules from death, and to keepe them alive in famine*, ibid. *verse* 19. upon which assurance Gods children may sing joyfully, as *ibid. verse* 20. *Our soule wayteth for the Lord, he is our helpe and our shield.*

*Thus have you heard how the Lord is a shield also.*

And yet this is not all the instruction that these words afford us.

11. For even in this conjunction of the Sunne and Shield, is a marvellous comfort laid up for true believers, if it be rightly considered, *Deus Sol illuminationis, Deus Clypeus protectionis*, saith *Musculus*, upon this Text, God is the Sun of his Church to enlighten the same with saving knowledge, that his people may understand the way wherin hee would have them to walke, and to direct all their goings: to make good that of the Psalmist, *Psal* 37. 23. *The steps of a good man are ordered by the Lord, and hee delighteth in his*

*wayes*

*wayes.* This Sun alone doth light us into the way wherin himſelf would have us to walk, and out of which way wee may expect no bleſſing. And, becauſe, even in this warrantable way the afflictions of the righteous are many, *Pſal.* 34.19. God contenteth not himſelf to be our Sun only to direct, but he is our ſhield to protect us alſo: *liberabit eos omnibus afflictionibus*, the Lord wil deliver them out of all, as it followeth in that part of the Pſalme.

12. Again, becauſe as S. *Paul* ſpeaks, *Act.* 14 24. διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν, &c. Wee muſt through many tribulations enter into the Kingdome of God: therfore is our God our ſhield, as to defend us from affronts under his protection, ſo, to enable us to bear thoſe wee meet with, not ſuffering us to be tempted above our ſtrength, 1 *Cor.* 10.13. nor yet our faith to faile, *Luke* 22.32. but in the very houre of temptation, he wil keep us from the evill of it, *Revel.* 3.10. and in the deepeſt diſtreſſe therby will make his Grace ſufficient for us, that his ſtrength may be made perfect in our weakneſſe, 2 *Cor.* 12.9. In a word, the Lord our God is a Sunne to his Church according to the promiſe of our bleſſed Redeemer, *ſhining in our hearts by that ſpirit of truth, who guideth into all truth,* Iohn

16.13. And the Lord is the ſhield of his Church, being with the ſame alwayes even unto the end of the World, *Matth.*28, laſt verſe, *That the gates of hell may never prevaile againſt it*, as our bleſſed Lord hath promiſed, *Matth.*16.18.

13. And doubtleſſe wee have very great reaſon to depend upon this truth, by building our faith upon the illumination of this Sun, and protection of this ſhield: ſeeing (as it followeth in the next words of this verſe) it is this Sun alone that giveth grace, this ſhield that giveth glory. *Deus enim Sol & clypeus, dabit gratiam & gloriam.* The Lord will give grace, ſaith the text. Moſt truely, whether it be the firſt touch and beginning of Grace in the heart of a Chriſtian, or it be the progreſſe and increaſe of it, or it be the perfecting thereof in the ſoule; it is freely Gods gift. *Dominus dat*, Saint *Iames* affirmeth it poſitively, *Iames* 1.17. *Every good gift, and every perfect giving is from above, and commeth down from the Father of lights*, where it is not altogether unworthy your noting that he ſtileth God *patrem luminum*, in relation to the Metaphor in our Text, *where hee is called our Sunne*, That we may know that wherſoever our God is not by the influence

of

of his light, there is all darkneſſe without any exception, according to the ſence of the holy Ghoſt in our Text. If wee looke upon man in his naturall eſtate, hee is not onely lame, *but dead in ſins and treſpaſſes*, Epheſ. 2 1 By the influence therfore of Gods Spirit, there muſt be created in us a new life that was not, and not onely the former life excited which was, according to that of the Pſalmiſt, *Pſal.* 51.10. *Create in mee a new heart, ô Lord*, not onely ſtirre up that clean one which hath been ſomwhat defiled, ſaith a reverend Biſhop of our own Church, in his *Roma irreconciliabilis, cap. de libero arbitrio*. Nay, I goe further, and by the warrant of Scripture too: The old heart which is naturally dead in ſinne muſt be taken away, and a new heart by Grace put in the room thereof, *Ezek.* 11.19,20. *I will put a new ſpirit within you, and I will take away the ſtony heart out of your fleſh, and will give you an heart of fleſh: that yee may walke in mine Ordinances, and keep my ſtatutes to do them.* So abſolute is that truth which we deduce from the words of our Text, that the firſt touch and beginning of Grace in the heart of a Chriſtian is the free gift of God, and that without the influence of this Sun, there can be no light

of

of Grace in the heart. Yea, but when the Grace of God is kindled in the heart of a Christian, who shall blow it up to a flame? Is man able of himselfe to doe it? Oh, no: *Without me yee can do nothing*, saith our *blessed Lord*, Ioh. 15.5. Without the grace of God both preventing and assisting wee are no more able to prosper and grow in grace, then the branch which abideth not in the Vine is able to bring forth fruit, *Iohn* 15.4. And, as for growing towards perfection, S. *Paul* delivereth it positively, that *God the Father hath by his Sonne our Redeemer appointed the work of the Ministery for the perfecting of the Saints, for the edifying of the body of Christ, till wee all come in the unity of faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ*, Ephes. 4 12, 13. So that it is God alone who by his blessing upon his holy Ordinances, the preaching of the Word, and administration of his Sacraments conscionably waited upon, bringeth this worke to effect.

To speake yet more particularly. Every man by nature is both ignorant and an unbeliever: who shall now give him spirituall understanding? who shall perswade him to be-

believe? The naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him, neither can he know them, ſaith Saint *Paul*, meaning, while hee reſteth in his natural eſtate, becauſe they are ſpiritually diſcerned, 1 *Cor.* 2. 14. It muſt be therfore a beame from this Sun mentioned in our Text, that muſt lighten mans eyes that he ſleep not in death, *Pſal.* 13. 3. *For it is God alone that giveth grace to underſtand the things that belong to our eternall peace.* As touching believing the Goſpell unto ſalvation, which is only by a true and lively faith: this is not in the heart of man by nature, *it is the gift of God onely, who puriſieth the heart by faith, as hee did the hearts of the Gentiles at their firſt converſion to Chriſtianity.* Acts 15. 9. As touching Repentance, who can deny it to be the immediate gift of God, that ſhall reade what Saint *Peter* ſo poſitively deliver-eth, *Acts* 15. 31. *How God by his owne right hand hath exalted his Son Ieſus to be a Prince & a Saviour, to give repentance unto Iſrael for remiſſion of ſins.* Take the word then as you will, it falleth out moſt true, *that God giveth Grace*, the beginnings, the increaſings, the perfection of grace: the grace to know God aright, to believe unto ſalvation, to repent

and

and to turn from sin; *it is God that worketh in you both to will and to doe*, saith Saint *Paul*, *Phillip.2.13. Inabling you to worke out your own salvation with feare and trembling*, Phillip.2.12. *Dominus dat gratiam*, as it is in my Text.

14. And as he giveth grace, so glory also. Hence is it that the Lord hath promised by the Prophet *Isaiah*, That he will be a crown of glory, and a Diademe of beauty unto his people, *Isa.28.5.* as also, that the Sun shall be no more their light by day, nor the Moon by night: but, saith he, the Lord shall be to thee an everlasting light, and thy God thy glory, *Isa.60.19.* Hence it is that Saint *Paul* to the *Corinthians*, maketh mention of an eternall and exceeding weight of glory, 2 *Cor.4.17.* and of Christs bringing many sonnes to glory: *Heb.2.10.* That yee may know (as our Psalmist singeth most sweetly) that it is God alone who guideth his people with his grace, and so fitteth them for glory. Thou wilt guide me with thy counsaile, and afterwards receive me to glory, *Psal.73.24.* according to the words of my Text, *the Lord will give grace and glory.*

15. And yet (which I desire you to observe with mee out of the order of the words)

words) first, *Grace*, then *Glory*. For *whomsoever God did foreknow, he did also predestinate to be conformed to the image of his Son*, saith S. *Paul*, *Ro.*8.29. and *whom he predestinateth to glory, thē he calleth by his grace to the knowledge of himself: whom he calleth, them he justifieth, and whom he justifieth, them he glorifieth*, ibid. *v.*30. so that the high road towards Heaven and glorification there, is the way of grace by sanctification here. The *Romans* in their blindnesse of Heathenisme had a glimpse of this; and therfore they so contrived the building of the *Temple of Honour*, that there was no way into it but by going first through the *Temple of Vertue*: that men might learn to seek honor onely by a course of vertue. Which should be the care of true Christians much more, as who cannot be ignorant that except they live here the life of grace, there can be no expectation of glory in the life to come, *God is the God of Order, not of confusion*, and as in naturall things hee useth to proceed from one extreme to another by degrees, through the means; so doth he in this spirituall worke, the salvation of mans soule. The Sun doth not at one jumpe leap from his rising place to the highest pitch in the South, but in processe of certaine

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houres accompliſheth it by noon. The ſeaſons of the yeare are not altered in one day from ſcorching heat to nipping cold, but by degrees: ſo in ſpirituall things God never bringeth any man from his eſtate in ſinne to the eſtate of glory, but through the eſtate of grace, for *God giveth grace and glory. And no good thing will hee withhold from them that walke uprightly*, as it followeth in the laſt clauſe of this verſe, to which I now deſcend.

16. *Nihil boni detraket in ſynceritate ambulantibus*, He will withhold nothing: For, *all things are yours*, ſaith Saint *Paul* to his *Corinthians*, 1 Cor. 3. 21. *Whether* Paul, *or* Apollos, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all are yours:* And why? *for you are Chriſts, and Chriſt is Gods*, ibid. verſe 22, 23. Nay, further, *He will withhold no good thing from them that walke uprightly.* Nothing that his divine wiſdome ſhall ſee to be good indeed: nothing, that may truly and really be conducing to their good: for he hath ſaid in our Text, *Nihil boni detrahit, No good thing will hee withhold from them that walke uprightly.*

17. But here a double queſtion commeth to be anſwered. Firſt, who are thoſe that walk uprightly? Secondly, How is this

true

true concerning them, that God withholds no good thing from them? To the first demand, who those are that walk uprightly: I answer: Not those onely who fulfill every point of the law in their life and carriage in that exact manner and degree as is required, nor those alone who are punctual in an outward habit of righteousnes, as the Pharisies among the *Iews.* Nor those Iusticiaries of *Rome*, who professe not onely to doe all that is commanded, but to merit by works of supererogation: but such onely as walk before God, that is, live, as in his sight, *with a perfect heart*, as *David* professed, *Psal.* 101.2. such as *walke before God*, as *Abraham* was commanded, *Gen.* 17.1. *being perfect*, or rather (as our margine their reads it) *being upright or sincere: Sincerus*, a word borrowed from honey, as the Grammarians will have it, which, the purer it is *sine cerâ* without waxe, the more pleasant and wholsome it is: denoting unto us, that sincerity of heart in the middest of humane infirmities, as it is the greatest perfection wee can arrive at in this world, so it is that which God requireth and accepteth of us. Because (as a Reverend Divine of our own said) great vertues not sweetned with sincerity are no ornament

ment unto us : and great infirmities not fowred with hypocrisie, are no great deformities in the eye of Almighty God, those God acknowledgeth not : these he imputes not. The many infirmities that escaped *David* in his life time, were covered by the holy Ghost with the mantle of charity, because his sincerity was not so shaken with them, as it was with his adultery and murther : as you may read, 1 *Kings* 15.5. where it is said of him that *his heart was upright in all things save onely in the matter of Uriah.* As were also the infirmities of *Asa* King of *Iuda* in not taking away the high places, where it is said of him in his story, 1 *Kings* 15 14. *Nevertheles* Asa *his heart was perfect with the Lord all his days.* So that sincerity of heart, when it is not *divided* as *Osea* speaks, *Osea* 10.2. but is bestowed upon God in simplicity, as it is the most, that man can performe, so it is all that God expects, and so our first question is answered. To the second, How is it true that GOD withholds no good thing from them that walk uprighly? seeing many of Gods dearest children are often exposed to hard measures, and scanted of those things which the wicked enjoy in abundance? I answer. First, wee must leave it to

God

God to appoint what hee ſeeth good for us, not be our own carvers: ſubmitting to his divine will and pleaſure in what diſtreſſe ſoever, as *David* did when hee ſaid, 2 *Sam.* 15.26. *Behold, here I am, let the Lord doe unto me as ſeemeth good unto him.* And, ſecondly, wee muſt caſt our ſelves upon his divine power and love towards us; who is both able and willing *to make all things work together for good to them who depend upon him*, Rom.8.28. And, thirdly, we muſt take notice that though God in his divine wiſdome hath ſo appointed, that *through much tribulation*, true Chriſtians *muſt enter into the Kingdome of God*, *Acts* 14 22. becauſe *many are the troubles of the righteous*, *Pſal.*34.19. yet *hee that keepeth Iſrael neither ſlumbreth nor ſleepeth*, *Pſal.*121.4. and in the deepeſt affliction his helpe is ſtill at hand to ſupply all our wants as hee did for *Elias in the wilderneſſe*, to moderate our ſufferings that they may not be *more then wee ſhall be enabled to beare*, 1 *Cor.*10.13. to uphold us by his *grace*, making that *ſufficient for us*, 2 *Cor.*12. 9. And laſtly, to deliver us in concluſion either by taking the trouble from us, as hee did from the three children, that it ſhall not have power to deſtroy us; or by taking us from it, that it may not

have power to reach us, transſlating us into that paradiſe where no Serpent ſhall have power to enter, ſo that every way hee will make good his word, wee ſhall have whatſoever is good for us, if not in our owne eſteeme, yet in Gods al-diſpoſing wiſdome and government, and no good thing will he withhold from them that walk upright: *for the Lord God is a Sun and a ſhield: Hee will give grace and glory, and no good thing will he withhold from them that walk uprightly.* And ſo I have done with the explication of theſe words, now for a word of application, and ſo I conclude. This Text of Scripture, as you ſee, hath acquainted us with ſome of thoſe prime priviledges which our heavenly Father by the power of his divine prerogative of his ſpeciall grace and favour hath *given and granted*, and by theſe preſents in this Text, *doth give and grant* to all his faithfull children that endevour to walk before him in ſincerity and uprightneſſe of heart: And, that is, that he will be to all ſuch *a Sun* of direction, and *a ſhield* of protection: hee will give them *grace and glory, and no good thing will hee withhold from them* as I have ſhewed you at large. Now had I the way or meanes to have procured from our Gracious Soveraigne any addition to the Priviledges and

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Immunities of our Company, and could I now present the same unto you confirmed under the *broad Seale of England*, I should not doubt of a kinde acceptance and love for my pains. Behold, I have here presented you with better Priviledges under the *great Seal of Heaven*, extracted from the most sacred, and authenticall Word of God, delivered unto you in his Name, and as his Minister, whom *God the Father hath sealed, Iohn* 6.27. and I give you a faire assurance of all those priviledges in this Text to be conferred upon all you that will *sue out your Patent* for the same, by the way which God requireth. And if any shall yet doubt which is the right way to have his patent confirmed from the King of Heaven in this case, let him looke upon the last words of this Text, and they will tell you, hee *must walke uprightly before God:* And then all the priviledges in this Text are yours, God hath promised them, and hee will make them good: God will be unto you *a Sun and a shield, the Lord will give grace and glory: and no good thing will hee with-hold from them that walke uprightly.* Whereunto that I may prevaile with you to render your willing and constant obedience, take this one motive to

think upon when you ſee not me. So often as you caſt your eye upon the *Armes of our Company*, and thereby are put in minde that you are free *Drapers*, call to minde this text of Scripture, and take notice, that the beams of that *Sun* ſpoken of in my Text are a part of your *Armes*, and the *ſhield* therein mentioned as a token of defence is denoted by that expreſſion of a Soveraigne Regal power al-ſufficient for protection, which the three *Crowns* may put you in minde of: and that way of Chriſtianity wherin you are to walk in uprightneſſe of heart is emblematized by the *Croſſe*, which is ſet as the *Creſt upon the head of your Armes*. And make you full account, that theſe words are not words of courſe onely, they have ſomewhat in them worthy your moſt ſerious conſideration: you ſee your *deviſe* is very ſignificant, and may without much ſtrayning be drawn from this Text: Think it therefore not unworthy your Meditations at convenient ſeaſons, and call to minde what God hath ſpoken unto you upon this Text and by it, and ſuffer to this end a word of exhortation. As you deſire to be directed by the gracious *beames of this heavenly Sun* mentioned in our Text, in all your fair undertakings, whereunto your

lawfull

lawfull callings ſhall ingage you in your temporall affaires: As you deſire the comfortable *direction of this Sun* to guide you *into all truth* in things that concerne your ſpirituall eſtate: As you deſire to be preſerved from ſuch erroneous courſes, as your owne darke miſtakings might expoſe you unto, whether in the neceſſaries of this life, that your credit break not here, or in the eternall comforts of another life, that you periſh not there everlaſtingly: Have an eye to the directions of this *Sun of righteouſneſſe, in whom are hid all the treaſures of true wiſdome, and ſaving knowledge: Let the Lord God be your Sunne:* As ever you truſt to finde the protection of this *heavenly ſhield* to defend you from all oppoſitions in your lawfull way, ſeeke daily *direction* from him who is your *Sun*, and walke in the wayes whereunto hee ſhall direct you, as ever remembring that he hath not promiſed to be a *ſhield* to any, but to thoſe who are carefull to follow the *Sun* of his directions; nor will he be a *ſhield*, but where he is a *Sunne*. As you expect to obtain true ſaving grace, ſeeke it of him who is *the onely giver of it*, and ſeek it in the carefull and frequent uſe of his holy Ordinances, wherin hee hath promiſed to give it. For *the Lord giveth grace.*

And as you expect *glory in the life to come*, ſeek it by an holy courſe, a courſe of holines in this life preſent, in the Kingdom of grace: *For, the Lord giveth grace and glory.* And laſt of all, as you expect that *God ſhall withhold no good thing from you*, which his divine wiſdome ſhall ſee neceſſary and fitting for you, as conducing to *Grace* here, and *Glory* hereafter: *walk uprightly*, and be ſincere in his ſervice: For, unto ſuch onely are theſe heavenly priviledges appropriated in my Text, *For the Lord God is a Sun and a ſhield, &c.*

And that in ſo doing wee may ſo finde,

## Let us pray as the Church hath moſt piouſly inſtructed us.

*MOſt mercifull Lord, wee beſeech thee to caſt the bright beames of thy light upon thy Church, that being enlightned by the doctrine of thy truth, it may attaine*

*taine to thy everlasting gifts. And because the frailty of man without thee cannot but fall, keep us alwayes by thy helpe, and lead us to all things profitable to our salvation: preserve thy household the Church in continuall godlinesse, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works to the glory of thy name, through Iesus Christ our Lord. To whom with the Father and the holy Ghost be honour and glory now and for evermore. Amen.*

Page 4. for Objection, read Observation.

FINIS.

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Imprimatur.

*Guil. Bray.*